



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

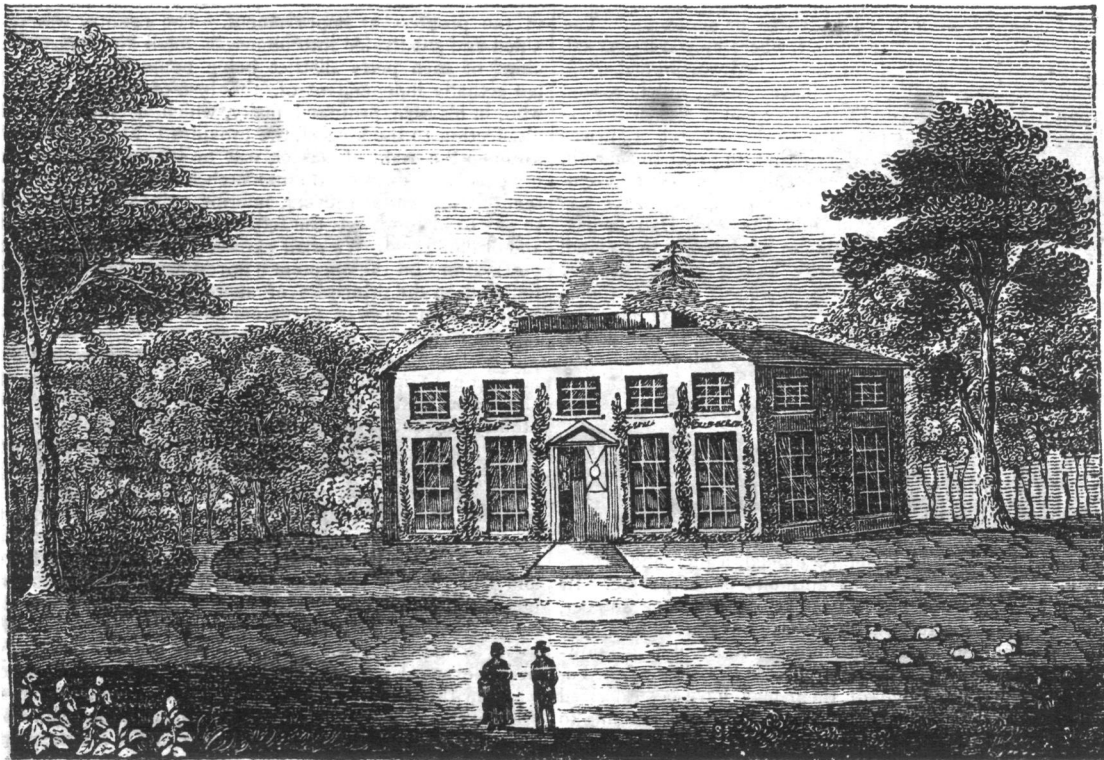
# THE DUBLIN PENNY JOURNAL

CONDUCTED BY P. DIXON HARDY, M.R.I.A.

VOL. IV.

JULY 25, 1835.

No. 160.



TULLYMORE LODGE.

Although the line of road leading from Ballymena to Tullymore is uninteresting to an antiquarian, and does not present to his view any ruined castles or fortresses, or other remnants of the "olden time;" yet to the eye of the lover of good order and civilization it presents a scene of no common interest. It passes through a rich and well cultivated valley, ornamented with wood, adorned with numerous handsome villas, and watered by the river Main, on whose banks are several bleach-greens, affording regular employment to numbers of the peasantry.

On a fine morning in the month of July, accompanied by a friend, I set out from Ballymena, on a tour through this part of the county of Antrim. After a pleasant drive of three miles we reached Broughshane, a small neat village, and then proceeded to Tullymore, the subject of the above engraving, and the residence of the Hon. J. B. O'Neill, one of the members of Parliament for the County of Antrim, and brother to the earl of the same name. An account of this ancient family has been given in a preceding number of your Journal: in reference to it I would remark, that what was stated there of the Earl being the *only* male descendant of the family, is incorrect, as there are other members still living.

The house is built of cut stone, and is plain, but handsome. It is situated in the midst of the demesne, which is well ornamented by elms and oak trees, some of which have attained a considerable size. In the house are some good paintings. The gardens are well laid out, and rather extensive. This part of the country was formerly possessed by the sept of the McQuillans; and it is said that they had a castle here, but at present no remains are visible.

L. B.

## MOORE'S HISTORY OF IRELAND.

### SECOND NOTICE.

In the preceding article we mentioned, that in the most distant ages of Irish tradition this island had obtained the appellation of "Sacred," a name conferred on her by the Phenicians, who had made Ireland the seat in the western seas, of "that most ancient superstition," which they introduced from the east, mingled with the primitive worship of the Celtic tribes. There exist to this day numerous traces of this worship—in the cromleachs, the pillar stones, and other relics of the Druidical ritual, to be found in every part of the country. The names of places, "those significant memorials, by which a whole history is sometimes conveyed in a single word," retain vestiges of the ancient idolatry. Many of our mountains, as well as remains of art, bear names, signifying their connexion with the worship of the sun and moon. Like the Persians, the Pagan Irish offered divine honours to fire; they revered water also, and ascribed peculiar sanctity to their boundaries, and to their mountains. This sense of awe was preserved amongst them for many centuries: so late as the time of Henry VIII. an historian observes, that the laws of the English were without scruple disobeyed, while those they passed "in their hills" were observed with inviolable fidelity. Mr. Moore gives it as his opinion, that the first preachers of Christianity took advantage of these feelings of the Irish, and that without hurting their prejudices, they endeavoured to connect the truths of the new religion with their respect for the emblems of the old. To this regard of the early missionaries to the religious feelings of the Irish, he attri-